

# THE LATTER-DAY SAINTS' MILLENNIAL STAR

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*“The scriptures are intended to enlarge man’s spiritual endowments and to reveal and intensify the bond of relationship between him and his God. Our attitude toward the scriptures, therefore, should be in harmony with the purposes for which they are written.”*—PRESIDENT JOSEPH F. SMITH.

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## OLD TESTAMENT PROPHECY AND ITS FULFILLMENT

By PRESIDENT ANTHONY W. IVINS

[EDITOR’S NOTE: *This article has been taken from the transcript of an address delivered by President Anthony W. Ivins before a body of Latter-day Saint seminary teachers in July. It has been heretofore unpublished, and is presented for the first time to the membership of the Church through the columns of the Millennium Star.*]

THE BIBLE has come to be with us a book of great importance. It contains the history of the world, from the creation until the present time, written on less than a dozen pages. Of course, many things have occurred that are not recorded in the Bible, and that we know nothing about. We could not expect the Bible to be an exhaustive history. And yet it is of many events and happenings the very best record that we have.

The principal thing recorded in the Bible, of course, is the life of Christ, our Lord, and that is very brief indeed. It contains only one sermon that He preached, a sermon the like of which has never been preached since, and there never will be another preached like it until He shall come to call us back to Him. That Sermon on the Mount tells us so much, it explains so definitely the duties of life; how we should live and what we should do.

In the Bible, too, we have that most important all revelations, the one given to Saint John, on the Isle of Patmos. And then we have the prophecies of the old Prophets, written long before the Christian era.

It is two of these prophecies that I wish to discuss here, to give you an example of the unusual manner in which the prophecies of the Old Testament are fulfilled.

Isaiah is speaking here of Babylon. I will tell you about Babylon after you read this scripture. He says:

And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah.

It shall never be inhabited, neither shall it be dwelt in from generation

to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

In the first place, what was Babylon? What happened to it? And how did it happen?

**B**ABYLON was founded by Nimrod, the son of Cush, who was the grandson of Noah. It was not far from where the city of Babylon was founded that the ark is said to have rested, upon Mount Ararat. Babylon was situated on the Euphrates river, which has its head in the mountains which surround Mount Ararat. It was established 2,218 years before the birth of Christ. It was at Babylon that the Tower of Babel was built.

This country they called the land of Shinar, the part of Asia Minor we refer to as Mesopotamia. Babylon became the capital of the Chaldean empire, one of the greatest kingdoms or empires of its time, and later became the capital of the Medo-Persian empire.

I want you to keep in mind that Isaiah lived about 750 B.C., and that Babylon continued to be the great city or headquarters of the Babylonian kingdom until 550 B.C. It was two hundred years after the date that Isaiah made this prediction regarding the destruction of Babylon, before it was captured by the Medo-Persian armies, and then it was not destroyed by any manner of means.

The city was fourteen miles square, or fifty-six miles in circumference. Its walls were 85 feet thick and 335 feet high. It is said that six or eight pairs of horses drawing chariots could be driven abreast around the top of the walls of this great city. It was built on both banks of the Euphrates river, the river passing under the walls on the north and under the walls again in its exit on the south.

It was nearly two hundred years after Isaiah's prophecy was uttered that two small kingdoms, the Medes, who were farther up the Euphrates and Tigris rivers from Babylon, and the Persians, under Cyrus, who was a nephew of King Darius of Media, combined their armies and marched down against this city of Babylon.

Nebuchadnezzar, Babylon's great king, had made himself the ruler of almost the entire civilized world during his reign. He had besieged and finally taken Jerusalem, and carried his armies into Egypt. He regarded himself as the greatest of all men, and placed himself on an equality with God Himself.

Now, at the time of the Medo-Persian attack on Babylon, Sennacherib was its king. The Babylonians had become effeminate, and careless of the defense of their cities. Cyrus and his followers knew how the Babylonians had treated their captives, how they had invaded Judah, despoiled the temple of Solomon at Jerusalem, carried away the wealth with which it was adorned. But notwithstanding all this they marched their small army down the river until they came to Babylon.

Sennacherib laughed at their siege. He closed the gates to those great walls. There were plenty of provisions inside and a great army, and there in revelry they passed the time. That was just at the time the Prophet Daniel interpreted the writing upon the wall in the palace of King Sennacherib, and told him he had been weighed in the balance and found wanting, that his time had come. To the great surprise of the Babylonians that very night the small army of Cyrus marched under the walls of the city, where the river entered. They had dug a surplus channel so they could pass under where the river ran, found the army drunken with debauchery, put the king to death, and took possession of the city.

**B**UT the words of Isaiah the Prophet had not been fulfilled. He said it should be destroyed, never to be inhabited again—a very unusual thing to say about the greatest city in the world. It would be easy to say that it would be destroyed, but Isaiah said it should never be inhabited again, that it should become the home of wild beasts and water fowl—all those details.

The Medo-Persians made the city greater, more beautiful, more powerful than it had ever been. But it was not a place to their liking. This was largely due to a woman, daughter of Darins. She did not like to live in that warm country and she pleaded with her father to move the capital back up the river, toward the mountains. In order to please her, he built mountains and gardens within this city, and planted them with trees, but still she was not satisfied. So finally the king decreed that the city should be abandoned and the capital should be taken up the Euphrates to Ecbatana, where were established the headquarters of the kingdom.

Of course, when the headquarters of the kingdom were moved, the army moved with them, the people who supplied the army moved, and the artisans moved. There was no one left in Babylon except the poorer people, who could eke out a scanty existence there. One king came after another, and finally came one ruler who conceived the idea that Babylon would be a splendid hunting ground. So he ordered everybody to leave the city, and had wild beasts brought in, and made it into a hunting ground.

Gradually the buildings began to crumble and fall, and made most excellent harbor for wild beasts, providing all kinds of breeding places for them, and it became such a menace that no one dared to go near the city except a man who was a hunter. The Arab was afraid to pitch his tent in it, the shepherd was afraid to take his sheep there, just as Isaiah had said two hundred years before. How did he know it? We are told that "prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." It came then just as it comes now.

But Isaiah's words were even yet not fulfilled, because he said pools of water should be there and the bittern and doleful creatures should cry in their pleasant palaces. It was not long after until, by some spontaneous obstruction in the Euphrates just below the city, the waters rose and completely submerged the site of Babylon, obliterating it so that now, while archeologists are working there every year in order to determine the

exact site of Babylon and the Tower of Babel, they find the ruins of it covered with silt and sand that have washed down the river. It has never been inhabited.

How do you suppose Isaiah knew all about that? Darins and his nephew Cyrus know nothing about the words of Isaiah. They were not aware that they were fulfilling prophecy. They did not know, when they converted it into a hunting ground and made it a home for wild beasts, that Isaiah said two hundred years before that it should be such. It just shows the detail in which the Lord may reveal to people things which are to happen.

I am going to quote another scripture from Ezekiel. I have taken these two prophets because they lived at different times. This is 500 B. C. and Isaiah lived about 750 B. C., so there is a difference of two hundred and fifty years between the period of the lives of these two men. Ezekiel says:

And it came to pass in the eleventh year, in the first day of the month, that the word of the Lord came unto me, saying,

Son of man, because that Tyrus hath said against Jerusalem, Aha she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste:

Therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations.

And her daughters which are in the field shall be slain by the sword: and they shall know that I am the Lord.

For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and with companies, and much people.

He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.

With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.

And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord hath spoken it, saith the Lord God.

**N**OW what about this great city? This was long after Babylon, and Tyre at that time was the greatest maritime city in the world—probably the largest city in the world. It was built on the shores of the Mediterranean Sea, just a little south and west

from Damascus. Hiram, the king of Tyre, is said to have been an uncle of King Solomon, of the tribe of Naphtali, one of the ten tribes of Israel.

Let us go back to get the picture of Tyre: Nebuchadnezzar, the great king of Babylon, destroyed Tyre, after besieging it for thirteen years, and carried its riches back with him to the city of Babylon. That was before Babylon had fallen to the Medes and Persians. But the people of Tyre were not discouraged by this. They left the mainland and went out to a rock island just a short distance from the shore, and there they rebuilt their city. They built a wall around the edge of that rocky island, so strong that they said it could never be destroyed, and that Tyre would be forever safe. They made new Tyre greater by far than old Tyre had ever been.

**T**HEN came the birth of Alexander the Great, of Macedon. He was born 365 B.C., or one hundred and fifty years or more after this prophecy of Ezekiel was made. He was the son of Philip, the great king who had subjugated the islands of the Mediterranean and the adjacent nations around its shores to the dominion of Greece. This boy mourned because he said his father had left him no more worlds to conquer, so he decided to go over into Asia and attack the great Medo-Persian government, which for centuries had held dominion over that country. He organized a small army, crossed the Hellespont, or the Dardanelles, where the city of Stamboul now stands, fought the battle of Graniers with an army Darius, king of the Medes, had sent out, utterly routed them and then started out on his conquest of the Medo-Persian empire—the greatest that existed at the time in the world.

This city of Tyre was right in the course of his march, and when he came to it he asked the people to surrender. They refused, so he stopped there and established a siege. His generals urged him to go on. Why did he stop and bother with that city of Tyre? It amounted to nothing. But Alexander declared his intention of remaining until the Tyrians were subjugated.

He built vessels and went out and attacked the people on this island. They poured melted lead and other hot things down onto his troops, and shot darts and arrows down, driving them off so that they made no headway at all. Then this great Greek conceived the idea of taking the old city of Tyre, which stood there on the shore, and building a road across the narrow strip of water between the mainland and new Tyre. He threw their timbers and their stones and other material into the sea, just as Ezekiel had said he should, one hundred and fifty years before, and built a road from the mainland to the island. He scraped the old city of Tyre as bare as the top of a rock to get materials, marched his army across, battered down the walls of Tyre, put the people to death, carried off their treasures with him, and went on to the conquest of the Medo-Persian empire which he effected by defeating an army perhaps twenty times as numerous as his own, at the great battle of Arbela, just up the Euphrates from the site of old Babylon. Thus the Medo-Persian kingdom was entirely destroyed.

I have related this to show how these prophecies were fulfilled

in these little details, such as the tearing down of the city, the casting of its stones and its mortar and its timbers into the sea. Alexander knew nothing about this prophecy. I do not suppose he knew there was or ever had been such a man as the Prophet Ezekiel. Now travellers that go there pass the little island upon which Tyre was built and tell us that it is now occupied by a few fishermen, who eke out a scanty living with their fisheries, and that any evening one can see their nets drying upon the rocks. Ezekiel said it would become a place for fishermen to dry their nets.

Now, it is a splendid thing, when you read these old prophecies, to go into profane history, into Gibbon's history of Rome and other histories of the old world, in order that you may determine whether or not they have been fulfilled. They have not been fulfilled by miracles, that is, not by what the world would call miracles. It was not by any miracle that Alexander scraped the dirt of the old city of Tyre and built a road with it, and battered down the walls of the new Tyre. He did it in the commonplace way that any soldier would have done. But it was a miracle in that God had declared it centuries before—a miracle to us. And still, I suppose when we come to understand it, we will know that everything which God our Father does is governed by law. We do not understand those laws, and they become miracles to us because we cannot understand them, but I suppose when we learn, we shall find that it is all done by law. It is no miracle that the Medes and Persians converted the great city of Babylon into a hunting ground. They did it because they wanted a hunting ground. But it was a miracle to us that two hundred years before Isaiah should have declared that very thing would happen.

AND so it is with the miracle of the restoration of the Gospel through the Prophet Joseph Smith. The restoration was foretold by the Prophets of old. And John the Revelator on the Isle of Patmos saw it in vision. The things in the revelation to John were shown him by a messenger, and John states that after he had seen and heard these things, he was about to bow down at the feet of the angel and worship him, but he said, "See thou do it not: for I am thy fellow servant, and of thy brethren the Prophets, and of them which keep the sayings of this book: worship God."

If a messenger could be sent to John the beloved disciple of our Lord, while he was on the isle of Patmos, why could not one be sent to Joseph Smith? If the voice of the Lord could be heard by Paul as he was on his way to Damascus, if a light could descend, why could not the same come to us in the day in which we live? And why could not the Lord say to us just what He says in His revelation to John, the beloved disciple. The Gospel is His message to us. He sent it through Jesus Christ His Son, and He used as an agent a prophet who had lived and kept the "sayings of this book," to deliver it.

It is all so natural, so logical to me. I have never found excuse for not believing it, for not knowing it. The Restoration was to come to us in just the way that it did come—we all know that who are familiar with the Bible, its prophecies and their fulfillment. Joseph Smith chanced to be the agent chosen by the Lord

to accomplish that purpose. There is nothing unreasonable about that. It is a rational Gospel that we are teaching. It is a rational religion that we are urging people to live. There is not one thing taught in it that does not make for the betterment of human life. There is not one thing that does not appeal to the reason of men and women who think.

One cannot gain a testimony of the Gospel out of books. It is not a hereditary thing. It does not come through the faith of our fathers. We must know it for ourselves, and God would be unjust if He had not provided a manner in which we can know it. He said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." We say the same thing to-day. If you will do the will of the Father, you will know whether Joseph Smith was called of God to open this Gospel dispensation, a modern miracle, the fulfillment of prophecy and promise.

## REACHING FOR PERFECTION THAT IS ABOVE

By WALTER DOWNS, NORTH LONDON BRANCH

WHILST on a holiday with a friend in Devonshire this past summer, I visited the famous caves of Torquay. How could one ever forget the beautiful formations that are the wonder of those caverns! Of particular beauty in the fascinating labyrinths are the stalactites. Slender, graceful, cone-shaped, tapering almost to a needlepoint, they hang from the cavern roof like great coloured icicles, perfect in form, and exquisite in hue.

Now directly under each stalactite, and rising up from the floor of the cave, is a stalagmite. The stalagmites have the same beautiful colouring, and are manifestly of the same substance, but in point of form and beauty are much inferior to the stalactites, for, in spite of their flashes of colour, they are all more or less mis-shapen.

In some places, however, a curious thing is visible. The gnarled and twisted lower-shape, growing up from the ground, slowly and laboriously, but bravely, has joined with the perfect spire reaching down from above, and the two have become one. That is a wonderful picture, and significant. It seems like a message from heaven to me.

You will readily understand how such a union is possible when I remind you that the stalactite is formed by rain water and moisture seeping through the limestone rocks above, each drop bringing down its little bit of carbonate to deposit on the tip of the ever lengthening cone. Now, in some cases the drops came faster than they evaporated, and splashed down from the point of the hanging spire on to the floor beneath. Drip, drip, drip they came, year after year, and the liquid evaporating, the carbonate became encrusted on the odd, ugly shape on the floor, adding and adding to its rising mass.

*(Continued on page 763)*

THURSDAY, NOVEMBER 29, 1934

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EDITORIAL

SUCCESSOR TO PRESIDENT JAMES H. DOUGLAS CHOSEN

ELDER JOSEPH J. CANNON, for the past four years editor of the Church-owned *Deseret News*, has been appointed to succeed President James H. Douglas as the head of the British Mission, according to a recent communication received from the First Presidency. This will be Elder Cannon's second mission to Britain. From May, 1902, until January, 1904, following a mission of thirty-two months to Sweden, he served as editor of the *Millennial Star*.

Elder Cannon, with his wife and three young sons, is expected to reach London early in December. President and Sister Douglas will be released soon after his arrival. They will return to America later in the month.

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ARMISTICE DAY AND SAFETY

IN BRITAIN, Armistice Day, November 11th, is universally regarded, the two minutes of silence, beginning at 11 a.m., being observed with a death-like stillness, even some of the dogs apparently feeling a reverence for the occasion. On the recent observance of Armistice Day at the Cenotaph in Whitehall, London, by most impressive memorial services, in which His Majesty the King, the Prime Minister, and many other leading men participated, there was a deep solemnity to the whole occasion that seemed to touch the hearts of the countless thousands who jammed the street and marched by in solid phalanxes from morning until midnight, with heads bowed and uncovered. It is difficult to imagine a more impressive and solemn occasion.

And perhaps no monument in England is treated with as much respect as is the Cenotaph in Whitehall. This is not because of its magnitude, for it is not large, not because of its grandeur, for it is a severely plain column of concrete stone, but it is because of its meaning, its symbol and purpose. These are conveyed to the understanding by the single yet simple and touching inscription—"The Glorious Dead, MCMXIV." To the vast multitude of aching hearts, bowed in poignant sorrow, that silently and reverently moved by the Cenotaph on November 11th, that monument has a meaning that will live as long as English liberty shall endure. For "the glorious dead" died that liberty might live.

But in multitudes of anxious minds, in Britain and elsewhere, the question is being sadly asked, "Did they die in vain?" When the leaders of the nations grow cautious and fearful is it any wonder that the common people should anxiously question? These are critical times—crisis after crisis follows one after the



other in rapid succession. What does it all mean? At least one thing is certain—fear is the characteristic quality of our times. The particular fear now gripping nations is the fear of war, though there are a number of other types of terrifying fear also extant. What would the nations not give if this particular fear could be banished—the fear of war? Many of “the glorious dead” gave their lives in the belief that they were engaged in a struggle that would end war. To achieve this the Great Sacrifice could willingly be made. Then why is there now a fear of war?

Any one at all acquainted with world conditions can readily name a number of reasons. We shall give one obvious cause—the absence of the Golden Rule as a governing principle in international relations. And until men shall be guided by this Rule in all their relations with each other, whether they act in the capacity of governments, organizations, companies, individuals, or what not, fear will be among us. Nations in a sense are like individuals—they want to be equally respected in all their rights, privileges and powers and treated accordingly by every other nation.

Nations are not equally powerful and never will be. Also, some men are short, others tall; some strong and robust, others weak and sickly. But all that makes no difference. To feel well every man must believe that he is equal before the law with every other man—that his possessions and personality are as sacred as any other man's. So it is with nations. Even though small, they do not want to be denied the rights and privileges that larger nations enjoy. Equality, with the meaning this term has acquired in jurisprudence, expresses the idea which all nations seek for themselves.

Did the Treaty of Versailles incorporate the idea of equality for every nation? Did this document incorporate the Golden Rule? If these ideas are not in the document then the sooner the Treaty is revised and they are incorporated the sooner will war clouds vanish from the horizon. And this must be done if our present civilization is to be removed from the brink of destruction, near which it is now hovering. Will France, Germany, Italy, Japan, England, the United States and the other nations become conscious of these facts, before it is too late, and act accordingly?

The peoples of the earth want peace, of this there is no reasonable doubt. But they do not see with one mind how to get peace. Yet, at present, is not international peace—the permanent abolition of war—the type of peace most of all needed? If the peoples believe so and will insist on their respective governments doing whatever is necessary in honour to bring about peace and establish it on the enduring foundation indicated above then war clouds will vanish, and lovely Peace, fair and beautiful, will arise and rule benevolently over all the earth. This is not a figment of the imagination. It is a potentiality within the reach of the imagination. It is potentiality within the reach of the nations if they will only give up their pride, selfishness and bitterness. The alternative is struggle, woe, and death. From these terrible calamities let all people turn away and look to Christ's principles for guidance. Therein only is safety.—JOSEPH F. MERRILL.

## A NEW SUNDAY SCHOOL GENERAL SUPERINTENDENT

ELDER GEORGE D. PYPER, since 1918 the second assistant to Elder David O. McKay in the General Superintendency of the Deseret Sunday School Union, was appointed by the First Presidency, on October 20th, to succeed Elder McKay as the General Superintendent of the Church Sunday Schools. Named as first assistant to Elder Pyper is Elder Milton Bennion, who is Dean of the School of Education of the University of Utah, and who for many years has been a member of the Sunday School General Board. Elder George R. Hill, known throughout the Church for his Sunday School and M. I. A. activities, and a member of the general boards of both organizations, is Elder Pyper's second assistant.

Elder Stephen L. Richards and Elder John A. Widtsoe, of the Council of Twelve, will constitute the advisory committee to the Sunday School of the Council of Twelve.

Elder George D. Pyper is the fifth general superintendent to head the Sunday School organization since its beginning. President George Q. Cannon, President Lorenzo Snow, President Joseph F. Smith and President David O. McKay were his predecessors in office. He assumes the duties of his new calling with the knowledge and understanding of a lifetime of experience in Sunday School work. For fifty years he has been associated with the Sunday School as a teacher, a ward secretary, as general secretary, then a member of the general board and editor of the *Instructor*, and finally as a member of the general superintendency.

In civic affairs as well as in Church circles Elder Pyper has been prominent. He is well known for his activities, extending over a period of many years, in promoting music and drama in Salt Lake City, and for many years he was the manager of the historic Salt Lake Theatre.

Superintendent Pyper takes his new office with the confidence and esteem of all of his associates. As a part of the great Church-wide Sunday School organization of 325,000 members who will look to him and those who work with him for religious instruction, the officers, teachers and pupils of the British Mission Sunday Schools offer to him their congratulations, pledge to him their support, and wish him success and God's blessings in his new labours.

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## DISTRICT CONFERENCE NOTICES

THE last two conferences of the 1934 autumn district conference series will be the Birmingham and Portsmouth district gatherings on the first two Sundays in December. The sessions of the Birmingham conference will be held in the Handsworth Chapel, 23 Booth Street, Handsworth, Birmingham, at 11 a.m., 2:30 p.m., and 6:30 p.m. on December 2nd. Portsmouth district saints will meet in the Red Drawing Room of the Royal Pavilion in Brighton at 11 a.m., 2:30 p.m., and 6 p.m. on December 9th.

## ARE WE KEEPING OUR "HAND TO THE PLOUGH"?

"NO MAN having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9: 62.)

That was the Saviour's terse reply to a volunteer who petitioned Him for a "leave" before taking up his gospel labours in pastoral Palestine nearly two thousand years ago.

How true that maxim is today. Those of us who have accepted His Gospel have put our hands to the plough. The untilled soil lies before us. There is ploughing to be done throughout the world—wherever there is a Latter-day Saint to do it.

Nowhere is the furrowing the same. Some sections are harassed by winds; some soil is curdled with clumps; some is rock-ridden, and some is baked hard by the sun. Each of these branches of ours offers its peculiar circumstances. In some the ploughing is more difficult than in others. During some seasons the work is more hazardous. Sometimes we feel as though the burdens are shifted entirely upon our shoulders, and sometimes there seems to be a gale of criticism sweeping across our path. In other instances the "ground" seems to be hardened by indifferent hearts, and now and then the hand of the evil one seems to obliterate the trail of the plough-share. Then, too, there are occasions when the coldness of the world frosts our fingers.

But, under it all, do we keep our hand clenched firmly to the plough, pressing on with our eyes fixed straight ahead on the horizon of progress? There is hope and happiness there. Some days the clouds move on, and bursting forth are those radiant rays of ultra-joy. We can not see them if we are looking back. If we are looking forward, something tells us that it is worth all the struggle and effort. We trudge along in faith, knowing that the work of the plough is not in vain.

In fact, the rains seem far more brilliant after a skirmish against the winds, cold and clumps. These obstacles will either make us or break us. They'll make us ploughmen or quitters.

All things progress forward, not backward. Lot's wife turned to salt by looking back. The sprinter loses time and often the race by looking back for his rival. Cinderella lost her shoe when she turned to look at the clock. It is said that one of the richest mines in England was found but two yards from where the original prospector gave up digging and turned back. The opponents of the fleet Atalanta lost out each time as they turned to grasp the golden apple.

And so we see that our Lord's answer to the hesitant volunteer was not for him only, but for you and for me. Are we keeping our hand to the plough?—ELDER WENDELL J. ASHTON.

## REACHING FOR PERFECTION THAT IS ABOVE

*(Concluded from page 759)*

Our guide told us that the accretion to these formations is added at the rate of one inch in one thousand years, and pointed out to us the largest in the caves, which was fifty-four inches in length. For fifty-four thousand years then, as geologists esti-

mate the passing of time, the stalagmite had been reaching ever upward toward the perfection of the stalactite, and thus the one above had proclaimed to the whole world that the crude and mis-shapen form below was its brother.

I have often thought of my visit to these caves. And often when I have thought of the "hundreds of things" in the world, of all the odd people, and of my own oddness; when I have thought of Latter-day Saint precepts which to us are so beautiful in every way, and yet so strange to the world in other ways, I have remembered the twisted stalagmite, reaching up and up in the darkness and labyrinth of the underworld, ever drawing nearer to the beautiful world above.

I have thought I might have heard seraphic voices whispering in the caves such things as this: "For by grace have ye been saved by faith, if then ye would be raised by Christ, then seek the things which are above."

If I were a stalagmite, I would not look around at my companions to see whether they were not more mis-shapen than I, but I would look ever above to that perfect ideal whose grace dropped upon me continually, and oh! how happy I would be when at last we joined hands and my deformity became a mere tassel, not spoiling, but completing the beauty of the idea.

We as Latter-day Saints should not look around at the faults of other members, but should be like stalagmites that look ever upwards to that goal of perfection. Perhaps the struggles we have had may have given a queer twist to our characters, and they may have made grotesque what ought to have been beautiful as we grew. But the inspiring ideal of every Latter-day Saint should be to keep a single eye to the glory of Perfection that reaches down from above, offering the way of life and growth, that some day the twain shall become one, even as He and His Father are one.

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### "MY PERSONAL PLAN . . ."

A SELECTION FROM THE SLOGAN CONTEST CONTRIBUTIONS

By MARJORIE HELEN WALKER, SUNDERLAND BRANCH

**A** MESSAGE of gold is the new M.I.A. Slogan, "By my actions I will prove my allegiance to the Church." It acts like a semaphore to every Latter-day Saint in the world. But are we all individually alert and attuned to receive its wise philosophy? To show my appreciation to my Heavenly Father, and my loyalty to His Church, I will henceforth endeavour to be humble enough to receive the many semaphores He daily transmits for my guidance.

I will, first, correct my faults, and then seek to put to use my many hidden talents.

Have I kept the commandments of the Lord, and the Word of Wisdom 100 per cent? Vain pride would answer yes! But my conscience answers no. I will therefore make a more determined effort to overcome my failings and emerge from that coma of inactivity which has obscured and dimmed my vision for so long. I will live today for today, tomorrow, and eternity.

I will try to be above the commission of an unworthy act; shun all ignoble insinuations; take no selfish advantages of my fellowmen; and be of service to all of my brethren and sisters. I will, when necessary, sacrifice coveted comforts for the good of others. I will seek no praise or fulsome flattery; intrigue for no office; but partake of the bread of honest labour only, for work means joy and satisfaction.

I will forgive as I hope to be forgiven; administering reproof in gentleness and love. To the poor and needy, may I be as generous as my means allow. The sick and the dying shall find in me a true friend and comforter to lift them to higher planes of health and happiness.

I will live my religion daily to brighten the chain of human friendships; I will educate my mind, heart and soul for the realization of a heaven on earth. I will scatter gems of goodwill and roses of kindness along my various paths, in the daily walks of life, and incorporate Gospel teachings into my business, recreation, and other activities and associations, to prove my allegiance to the Church I represent.

I will acquaint myself as much as possible with all the good that is being done in the world today; with all the kindness that is sweetening existence; with all the victories of love which are redeeming and exalting human nature in every corner of the globe; for to associate oneself with those lives that are beautiful, kind and true is to acquire that healthful spirit of hope and enthusiasm, without which no fruitful work can be accomplished.

“Man is that he might have joy.” My joy will be to prove by my actions my allegiance to the Church of Jesus Christ of Latter-day Saints.

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## LONDON DISTRICT CONFERENCE

**M**EMBERS and friends of the six branches of the London district met at the Battersea Town Hall, in London, on Sunday, November 18th, for the annual fall conference of the district. The meetings were conducted by President Bart L. Christensen.

Departing somewhat from the usual procedure, the morning session of the conference was devoted to testimony and to the relating of faith promoting experiences by both missionaries and members. The speakers included Elder Keith L. Freeman, Brothers Ambrose R. Winch, John Bleakley, Arthur Gear, Albert Willmott, William H. Gadd, and Sisters Nettie L. Woodbury, Abigail Cox, Louisa Grint, Mildred Poole, and Ellen Abell.

In the afternoon session, following the presentation of the leaders

of the Church for the sustaining vote of the membership, there were four speakers. Elder Richard S. Bennett told of the restoration of the Gospel, and outlined the teachings of the Restored Gospel concerning God and man.

Sister Rintha Pratt Douglas expressed the deep satisfaction she has found in her missionary labours, and told of her absolute assurance that the Gospel is true. Were it not for that assurance, she said, she would not have left her home and loved ones to serve the Church.

Four cardinal evidences of the divine calling of Joseph Smith President Bart L. Christensen averred to be the Book of Mormon, the principles and doctrines, and the organization of the Church that he founded, and the life that he lived. One cannot give honest considera-

tion to these and not realize that Joseph Smith was truly a prophet of God, he said.

To have and cultivate the "grace of continuance" was the admonition given to her listeners by Sister Emily T. Merrill. She urged them to live the Gospel, and to be steadfast in striving toward high ideals.

Dr. Ray M. Russell, the concluding speaker of the afternoon session, spoke of the great need for suitable Church buildings throughout the mission, and urged the members to support in every way possible, the plans and projects that are being formed to raise funds for building purposes. Referring to the controversy between religion and science, Dr. Russell stated that it was his belief that men of science, because of their discoveries, are leaning more and more toward religion and a belief in God.

In his remarks in the evening session, President James H. Douglas cited many events in the ministry of the Prophet Joseph Smith to show that he was inspired of God. He told of the faithfulness of the Three Witnesses to the Book of Mormon to their testimonies, even though they left the Church. The heavens, he said, are not closed, but God still gives to men revelation and guidance for their own direction, and for the building and development of His Church on earth.

Stating that the Mormon Church

is now recognized in America as an institution of unquestionable integrity, President Joseph F. Merrill predicted that the time will come when the Church will be recognized in Britain as an organization that does as much for its members in lifting them to a high, intellectual and moral plane as does any other church in this land. That time, he said, will be brought about by Latter-day Saints living their religion, and in no other way.

The district choir, under the direction of Dr. Russell, furnished choral music for the sessions. In the evening Sister Thelma Tuscon sang a selection from Haydn's "Creation."

In addition to President and Sister Merrill, and President and Sister Douglas, the following missionaries were present at the conference: President Bart L. Christensen and Elders Dell R. Holbrook, Alma M. Porter, Keith L. Freeman, Rex A. Skidmore, and Irvin M. Skonsen of the London district; Elders Heber I. Boden, G. Homer Durham, Lane W. Adams, Conway Ashton, and Sisters Nettie L. Woodbury and Elizabeth Cornwall of the British Mission Office; Elders R. S. Bennett, G. B. Hinckley and R. E. Baddley of the European Mission Office; Elder Stephen L. Dunford, former president of the Bristol district, and Elder Farron E. Cutler, president of Nottingham district.

REX A. SKIDMORE

Clerk of Conference.

## FROM THE MISSION FIELD

**Doings in the Districts: Birmingham**—Members of the Rugby branch met in conference on November 4th at the Rugby Co-operative hall. The sessions were conducted by Branch President Kenneth F. Bennett.

The afternoon meeting was devoted to an exposition of the Articles of Faith by the Sunday School and Primary children. Speakers in the evening session were President Elliott H. Merrell, Elder Albert G. Hunt, and Brother George E. Hunter, from Coventry.

Sister Muriel Hunter, Sister Wini-fred Lynn, and the Nuneaton branch quartette rendered musical numbers for the conference.

Boy Scouts of the Wolverhampton branch observed Armistice Day in typical Scout fashion. Around a fire they cooked chips and special out-of-door Boy Scout delicacies. The assistant scoutmaster was in charge of the evening.

**Hull**—Dancing and games constituted the Hallowe'en party programme of the Grimsby branch on October 31st. Thrift Hall was colorfully decorated in orange and black, and paper hats and Hallowe'en masks lent a carnival spirit to the pleasantry of the evening. Under the able direction of Brother Eric Thorpe, who acted as M. C., age and youth had a splendid time together.

Y. M. M. I. A. officers planned the affair.

Bee-Hive Girls and Boy Scouts of Hull branch pooled their resources and efforts on Saturday, November 3rd, to stage a Jumble Sale in the Hull Amusement Hall. Their activities netted them one pound in cash, and immeasurable satisfaction in experiencing the thrill of working for the support of their organizations. Scoutmaster Ernest Welch and Sister Amelia Ransom, the Bee-Keeper, were in charge of

The Hull branch recreation hall will continue to be its official center.

Mr. Ernest Welsh is the Scoutmaster of the troop. He is assisted by Brother Arthur Ransom, Mr. Harry Redmore, and Mr. Harry Welsh. Of the total troop enrollment of thirteen, only two scouts are members of the Church.

A special Scout troop committee functions in the branch to aid in the direction of troop activities. President Drayton B. Nuttall, as chairman, Brother Ransom as secretary and treasurer, and Mr. Jackson, Mrs. Havercroft, Sister Walker and Sister Twidale representing parents of the boys, constitute the committee membership.

If enthusiasm on the part of its leaders and members may be taken as indicative of potential growth, the Scout troop promises to become one of Hull's most active and energetic organizations.



THE HULL SCOUT TROOP

Back row : Harold Welsh, Ernest Welsh, Arthur E. Ransom.

Middle row : Frank Joplin, Albert Joplin, George Walker, Frank Jackson, Arthur Louey.

Front row : Alec Fairburn, Wilford Twidale, William Henson, Harry Havercroft. John Turpin was absent when the picture was taken.

the young M. I. A. members' enterprise.

With its splendid group of young boys, known officially as the Latter-day Saint Troop of the North Hull Association, the Hull branch has taken its place among the ever-increasing list of branches in the British Mission to have Boy Scout troops enrolled under the direction of the branch Y. M. M. I. A. organization. The group, in preparing for entrance into the national Scouting organization, met regularly from May of this year until October, when its registration was completed.

*Manchester*—The building fund of the Hyde branch was the chief beneficiary of a social staged on November 17th, by the Birthday club, an organization within the branch. Receipts of the evening totaled two pounds. Concert numbers, refreshments, and games constituted the evening's activities.

Hyde branch is making a determined drive to win some of the awards in the mission-wide building fund contest that terminates on December 31st, and a local building fund committee comprised of members of each of the auxiliary organizations, with Sister Florence Storey as chairwoman pro-tem, have been appointed to direct the branch building fund activities.

The finest concert in twenty-five years was the tribute paid to the programme presented by the Hyde branch M Men on November 10th. A cleverly planned assortment of music, novelty, comedy and farce provided the large audience with a moving entertainment that kept them in laughter throughout the evening. The feature of the evening was a sketch entitled "Lancashire Farce," produced by T. Beverley, assisted by T. Beverley, Jr., B. Beverley, T. Boothroyd, D. and W. Grimshaw, and J. Higginbottom, who were members of the

caste. An orchestra under the direction of T. Boothroyd and The Melodians, a vocal trio, contributed excellent musical numbers to the programme. Refreshments were served during the interval. T. Beverley and T. Boothroyd planned the affair.

The Relief Society sisters of the Manchester branch sponsored a social evening in the branch chapel on October 31st. After a concert programme, guests were served a hot pie supper. The affair was under the direction of Sister C. M. Wiles, Relief Society president.

**Norwich**—When the Thurilton branch M. I. A. members staged a social in the Thurilton Village hall recently, they entertained saints and friends from all over the district. Distance was no barrier, for from Norwich, Yarmouth, and Lowestoft, and points in between, came members in specially chartered buses to patronize the affair, and to enjoy the programme of sketches, short plays, musical numbers, and games. The hall was decked in Gold and Green especially for the occasion. In charge of the programme and arrangements were Sister Mildred E. Jennis and Brother Arthur A. Knight.

Brother Arthur Woodhouse was in charge of a social evening in the home of Sister Florence Vince, of the North Walsham branch, November 16th. Eighteen members and friends participated in the programme of games and community singing. At the conclusion of the evening, Sister Ada E. Lines, in

behalf of the branch Relief Society, of which she is the president, presented a gift to President John B. Stagg, in whose honour the social was planned.

**Leeds**—The Primary children of the Halifax branch held a harvest festival all their own on Sunday, October 29th. The sale of fruit which took place the Tuesday following realized a fair amount for their Primary fund.

At the district Relief Society Bazaar, held at Bradford recently, the Halifax branch sisters set up a fruit stall which was patronized to the extent that they will be able to help many of the poor at Christmas time with the profits from their sales.

**Personals**—Two infant granddaughters of Brother Frederick Walpole, Gladys Gertrude Walpole and Thelma Mary Walpole, were given names and blessings on Sunday, October 28th, at a meeting held in the Lowestoft branch. President Frank M. Coleby and Brother John F. Cook officiated.

Rose Maude Rintha Fudge was the name given to the infant daughter of Brother and Sister George Fudge, in a blessing pronounced by Elder Murrell C. Ballantyne, on November 11th.

Her arm and shoulder fractured in an unfortunate accident that occurred on October 22nd, Sister Ellen E. Plamer, of the Wolverhampton branch is reported to be well on the road to recovery.

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